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NOTES AND DISCUSSION.

The Jessurun Family.—Had Dr. Kaufmann consulted the *Bibliotheca Anglo-Judaica* he would have added at least one Anglo-Jewish name to the catalogue of Jessuruns he gives in the last number of the *Quarterly*. At pp. 59—61 of that work a list of Jewish merchants is transcribed from the London Directory of 1677. The very first names in that list are Isaac Alvarez of St. Mary Axe, and Jacob Jessurun Alvarez of "St. Mary Ax, near Berry Street." At first sight it would seem that these are the very persons for whom Dr. Kaufmann is seeking; but this is not the case. The Jacob Jessurun Alvarez was only the grandfather and namesake of the "Jacob ben Isaac Jessurun Alvarez of London," whose epitaph Dr. Kaufmann has discovered in Vienna; and the Isaac Alvarez was no relation of the Jessuruns—at least no near relation. He was a wealthy jeweller, a Marrano by birth; and I gather from his will (Prob. Off., Hare, fol. 11, proved 1684) that he was related to Daniel Cohen Henriques, *alias* Duarte Henriques Alvarez, who was a contemporary of Carvajal (see my *Resettlement*, p. 6), and who is mentioned in the list of early Jewish settlers preserved among the MSS. of Emanuel Mendes da Costa, and printed by Picciotto (*Sketches of Anglo-Jewish History*, p. 32; cf. *Bib. Anglo-Jud.*, pp. xxi, xxii.). His full name, as given in the Bevis Marks Synagogue records, was Isaac Alvarez (or Israel) Nunez. As Dr. Kaufmann seems to be interested in Jewish epitaphs, he may like to have the very singular one inscribed to the memory of Isaac Alvarez in the Beth Holim Cemetery (Carrera 2, No. 8), the text of which has been preserved by Lysons (*Environs of London*, III., p. 477). It runs as follows:—

" Under this marble all that's left behind
Of Isaac Alvarez Nunez lies confined ;
Of Hebrew race, by birth a Portugall,
In London his abode and funerall :
Whose far-gained knowledge in mysterious gems
Sparkled in the European diadems.
A loving husband, a tender parent, a true friend,
Sincere in all his dealings to the end ;
And this to give his name continu'd life
The monument of a most loving wife."

Before I touch more directly on the subject of this note, I should like to say a word or two on the name Jessurun. From Dr. Kaufmann's reference to "the famous Jessurun family," I gather that he is of opinion that all the persons of that name belonged to one family. In this I cannot agree with him. I have frequently found Marrano families, in no way related, adopting the name Jessurun as soon as they were in a position to return openly to Judaism, sometimes in substitution for their secular names, and sometimes in addition to them. It was doubtless derived in a penitent spirit from Deut. xxxii. 15—43, which is strikingly applicable to the sin of Marranism. One can imagine how the reference (v. 25) to "the sword without and terror within" would appeal to the imagination of fugitives from the Inquisition. The family of Salvador

Rodrigues, afterwards known as Jessurun Rodrigues in the Synagogue, and as Salvador outside, were probably guided in their choice of a Hebrew name by the fact that "Jessurun . . . lightly esteemed the rock of his *salvation*" (v. 15). I have been very much struck by the number of families bearing homonymous names like De Pinna, De la Penha, Pinel, Pimentel, etc., who have adopted the Hebrew name Jessurun, *e.g.* Paul de Pina = Rehuel Jessurun, Filipe Pimentel = Immanuel Jessurun de Crasto. Perhaps this is only a coincidence.

The family of Jessurun Alvarez is principally of interest as a connection of the great family of Mendes da Costa. The Salvadors or Jessurun Rodrigues were also related to this famous house; and it is possible that both were descended from the same stock as the poet Paul de Pinna, seeing that among their relatives the name Rodrigues Pinel occurs more than once. In the MS. records of the Mendes da Costas, which I have collected, both these branches of the Jessuruns are mentioned at a very early date. In 1622 a ship of the East India Company captured a Portuguese vessel at Mozambique, and among the prisoners were Antonio de Mendes, Salvador de Regus (*sic*), Dominicus de Costa, and Francisco de Mesquita, all merchants of Lisbon (*Cal. State Papers*, Colonial, East Indies, 1625-29). If we read for Salvador de Regus=Salvador Rodrigues (*i.e.*, Jessurun Rodrigues), these names agree with the first line of my pedigree of the Mendes da Costas, which falls about the same date. That is to say, that they are all to be found as cousins and brothers-in-law in the contemporary generation of the Mendes da Costas, and I have little doubt that they are the same persons. Curiously enough the earliest reference I have to a Jessurun Alvarez is also in connection with India. Among the miscellaneous memoranda of the late Emanuel Mendes da Costa are several transcripts from the ledger or *Livro Grande* (now unfortunately lost) of Fernão Mendes and Alvaro da Costa, who conducted an immense banking business in England, Holland, France, Italy, Portugal, Brazil, and the East Indies in the seventeenth century. Among these excerpts is one relating to Jacob Jessurun Alvarez—the same mentioned in the London Directory of 1677—who is stated to have visited John Mendes da Costa at Calcutta in 1679. This Jacob Jessurun Alvarez was a prominent member of the Bevis Marks congregation. In 1720 he co-operated with Joseph Musaphia, Elias Lindo, Joseph Henriques, Solomon Pereira, Jacob Jessurun Rodrigues, Aaron Lamego, and Abraham Franco to

found the Dowry Society, known as מעיל צדקה. He died in 1723, his son Isaac having pre-deceased him in 1711. His grandson Jacob, who settled in Vienna, and died there, married Ester Lopes Pereira, sister of the Viennese financier Diego, Baron d'Aguilar. This will account for his residence in the Austrian capital. His son Isaac married Baron d'Aguilar's daughter Sarah. Jacob had a sister Sarah, who married Jacob Mendes da Costa in 1717. Some idea of the social position of the family may be derived from the fact—attested by Jacob Mendes da Costa's will—that Sarah Alvarez received £8,500 as a marriage portion, and that the settlements amounted to nearly £13,000. The present Mendes da Costas and a branch of the Mocattas are descended from Sarah Alvarez. One of her brothers, Moses Alvarez, came on evil days, and his daughters received marriage portions from the Society which their great-grandfather had helped to found. One of them married Benjamin Nunez Lara, then book-keeper to the wealthy and philanthropic Benjamin Mendes da Costa, who presented the Portuguese congregation with the freehold of their Synagogue in Bevis Marks. It was his son Moses Lara who, prospering in life, and marrying the

grand-niece of his father's employer, bequeathed the Lara Fund, amounting to about £40,000, to the Synagogue. Benjamin Lara's brother Aaron married Rachel D'Israeli, half-sister of Isaac D'Israeli, and aunt to Lord Beaconsfield.

I hope I have said enough to explain who was the mysterious English Jew whose epitaph Dr. Kaufmann has discovered in Vienna. At least, I have shown that he belonged to one of the leading Anglo-Jewish families of his day. A full account of the Jessuruns will appear in my "Genealogical History of the House of Mendes da Costa and allied Families," which will form an early instalment of the work on *Anglo-Jewish Family History*, on which I have been so long engaged.

LUCIEN WOLF.

Jehuda-ha-Levi on the Dogmas of Judaism. — In the brilliant and original seventeenth section of the third book of his *Kuzari*, in which the Rabbi (for the Chaber is nothing more nor less than a Rabbi) explains the deep meaning of the Jewish prayers to the king, Jehuda-ha-Levi enumerates the dogmas of Judaism according to his own reckoning. The passage in question is a most important one, although, as is usual with him, we find it thrown into the form of a casual observation. It has remained hitherto unnoticed, because Jehuda's translator, Judah-ibn-Tibbon, has, as it were, lost it among other materials.

The poet-philosopher treats of that impressive passage in the daily morning prayer, where the magnificent expression of our belief in the unity of God, the "Shema Israel," is preceded and followed by benedictions, which appear like ante-chambers leading to the inner sanctuary of monotheism, to the great watchword of the שמע. These two blessings, *וְיִצֵר הַמְּאֹרֹת*, and *אֱהָבָה רַבָּה*, mark the one the casting off of every trace of idolatry, the other the perpetual remembrance of God's election of the people of Israel. Here every heathen tendency to deify natural phenomena and natural objects is for ever disavowed. Worm and sun, before the Supreme Being of equal value and dignity, are alike cited as witnesses of God's creative power,¹ so that man's admiration of the heavenly bodies is checked by reference to the great First Cause of all. Here the believer is made aware of the greatest wonder of the system of the universe—the fact that man has been found worthy to receive the revelation of the highest truth, to be, as it were, the mirror of these spiritual luminaries of heaven upon earth, which reveal the Deity to mortal eyes. Passing thus rapidly through nature and history, we reach the passage in the ritual in which the unity of God is proclaimed in the old sacred form of the Shema. Next we read the extract from the Scriptures, which pledges us to accept and obey the divine law. With the proud and joyful consciousness of the well-spring, from which our doctrine flows, we next eagerly proclaim the declaration *אֱמַת יְיָ*, which ends with the solemn pledge that the law, which the fathers obeyed, shall be held sacred by their children from generation to generation for ever and ever. Then the believer, as though once more clearly to impress on his mind the precious teaching of Judaism, again surveys the dogmas, in which its belief is fully comprehended (and here I cite Jehuda-ha-Levi's own words), namely, the conviction of the existence of God, of his eternity, and his guidance of our fathers, of the divine

¹ Compare Schechter, *Jewish Quarterly Review*, I., pp. 59, 60.